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COWLEY

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A QUARTERLY REVIEW OF THE AMERICAN CONGREGATION OF THE SOCIETY OF ST. JOHN THE EVANGELIST

VOL. XXIII SUMMER 1950 NO. 90

COWLEY

A Quarterly Magazine of Subjects Missionary and Religious

THE REVEREND FATHER MADDUX, S.S.J.E.
THE REVEREND FATHER THOMAS, S.S.J.E., *Editors*

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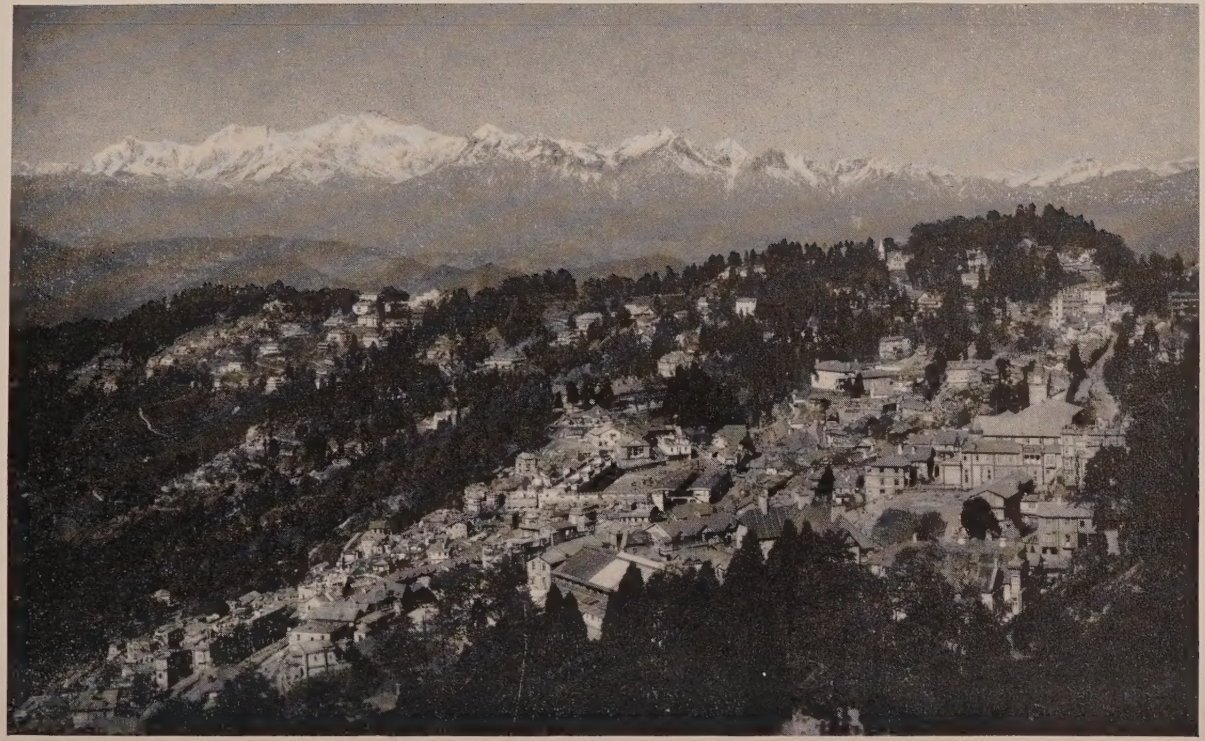
JESUS — I COME TO THEE

In penitence and shame,
Before Thy Blessed Cross
I whisper, soft, Your Holy Name.
My heart I give Thee, and my life —
Dear Christ, I humbly pray:
Give me the strength to do Thy will
And follow all Thy way.

Amen.



VIEW FROM FATHER MORSE' WINDOW IN KALIMPONG

Beyond Darjeeling rise some of the highest peaks in the Himalayas. Father Morse is now making an extended visit to our house in Bombay

COWLEY A QUARTERLY MAGAZINE OF SUBJECTS MISSIONARY AND RELIGIOUS

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JAPANESE SISTERS

Here are members of the Sisters of Nazareth, to whom our Fathers are privileged to minister. Father Nuki tells about our first Japanese Sisterhood on the opposite page.

THE SISTERS OF NAZARETH

As told by FATHER NUKI, S.S.J.E.

THE Sisters of the Epiphany, an English Community, came to Japan in 1921. One of their most important works for the Nippon Seikokwai was the establishment of a native Japanese Sisterhood in 1937, when two Japanese postulants received the habit of the Sisters of Nazareth.

The Sisters of Nazareth are an independent affiliation of the parent Community. Our Fathers have been privileged to minister to them in various ways. For many years our own Father Sakurai acted as their Chaplain and helped them to develop their Rule of Life.

With the coming of World War II to Japan, Tokyo became a very dangerous place in which to live, owing to bombing from the sky. It was necessary for our Japanese Sisters to take refuge in a country place, where they could carry on their life of prayer and work.

Our Fathers at Saint Michael's Monastery were able to help them with the loan of a small house on the Monastery grounds. Here the Sisters remained during the war years, and helped our Fathers minister to the needs of our poor refugees who were quartered in the Monastery. (Readers of COWLEY will recall that our Fathers at Oyama opened our Monastery there to refugees, reserving but two small rooms for the use of the Society.)

At this time we ask the prayers of all the members of our COWLEY family for this growing little Sisterhood, which is trying hard to be self-supporting with no endowments and very little income. One of their greatest immediate needs is a suitable Convent where their corporate life and work can be properly developed. The Sisters of the Epiphany have been sheltering the Sisters of the daughter Community, but their Convent is not large enough to shelter both groups adequately.

The Sisters' income is derived from making Altar Bread for the Church in Japan, but their one baking machine is by no means adequate for their needs. They also make vestments.

There is much work clamoring to be done, but the Sisters are rightly concerned first of all with the establishment of their own Religious Life upon a sure foundation. They well know that except the Lord build the house, they labor in vain that built it. May God bless these good Sisters in their heroic effort to establish and strengthen the Life of the Counsels in Japan.

THE RETREAT CONDUCTOR

by The Rev'd Edward H. Schlueter, S.T.D.
Chaplain General, Community of St Mary
Chaplain, House of the Holy Redeemer

Here are notes of an address given by Father Schlueter, at a Conference of Retreat Conductors held at Little Portion (the Anglican Franciscan Monastery on Long Island) under the auspices of the American Church Union. The full title of the address as given was "The Preparation and Qualities of the Retreat Conductor."

1. He must believe in retreats and make his annual long retreat and brief ones in between.

2. He must believe in what a retreat means. He must seek to provide a sphere and an atmosphere in which God can work. He is not to look for numbers, nor to be dissatisfied nor feel he is wasting his time if the retreatants are few. According to JESUS "two or three" is just the right number.

3. During the retreat the conductor's time belongs to the people. He must be available for their consultation, for confessions, et cetera. He must not be late for the appointed meditations and other exercises.

4. He must know theology. The conductor cannot afford to be careless in his language or thinking when people are as sensitive to ideas as they are in retreat. There is a great danger of falling into heresy, especially if he seeks to be startlingly new and fresh.

5. He must know theology inside; *i.e.* he must be a man of prayer. Daily meditation is his remote preparation. Daily he looks at the picture of God, meditates and resolves. He must know the kinds of prayer and practice all. He must especially intercede for those coming to retreat. If the soil is not prepared, it is useless. He must also continue to pray for the people afterwards. "Only prayer lifted the walls of the great monasteries. Only prayer could keep them standing."

6. The reason for a retreat is not primarily coversion but sanctification. Confession is best made before the retreat starts (or soon thereafter.) The conductor must be a regular penitent himself.

7. He must be ready to give counsel as a spiritual director. He must sense the need and when occasion demands say the searching rather than the comforting thing; and again, he must be soothing rather than scathing. He must be a good man to be a good priest.

8. No priest should conduct retreats for Religious unless he believes in the Religious Life. He must believe in it as a vital expression of the Catholic Faith, not just because it provides "cheap labor" for the Church. He must know the temper and rule and work of the community, or he will make silly errors.

9. (a) The Conductor transmits what God puts into his heart and mind. "We come into Retreat not for a preachment but for a Presence" said the late Bishop Rhinelander, sometime Warden of the College of Preachers and leading spirit of the Retreat Movement.

The retreatant wants not the conductor's personality but Christ's. The conductor must be a Christ-filled man; a JESUS illumined man.

He must know the Gospels. He must ask people to come and look at the pictures. If they look at the pictures they will pray. If they pray, they will promise. "A Picture; A Prayer; A Promise."

He must present the winsomeness of JESUS. He must be saturated with the Bible illustrations and examples — Old Testament types of our Lord.

We get to know God through the Sacred Humanity, through JESUS. "No man cometh unto the Father but by Me." The Holy Ghost takes the things of Christ and shows them to us. JESUS shows us what is always in the Heart of God. JESUS must be on the tip of the tongue. The conductor is the transmitter. He himself must keep the channel open. There must be steady contact between himself and God.

"No man can call JESUS Lord save by the Holy Ghost." The Holy Ghost must be his constant companion. One should never close off a meditation with a hymn or anything final. Now the Holy Ghost will work. Say the *Veni Creator* at the end of the spoken meditation.

9. (b) The conductor must have infinite patience with God and with souls. He must be governed by the charity that hopeth all things. He must have a tremendous ambition for retreatants.

He points to Facts outside himself, not to his own thoughts about the Facts. He is a conductor — not a leader, not always out in front. He goes along with the people like the conductor of a trolley-car or bus. They are there together for prayer together; not that he may lecture at them. He points chiefly to God. His exhortation to the retreatants is never "Hear me preach"; rather it is "Look and Listen." The retreatant is to look at the pictures of JESUS, and to listen to what He says to his soul. The retreat conductor must himself know The Way. He must be familiar with the language and customs of the Kingdom of God.

10. The conductor must remember that the Holy Ghost cares more about the retreat than he does.

Courtesy Connick Associates

THE NEW SANCTUARY WINDOWS

Our Lady and Saint John stand at the Gospel and Epistle ends of the baldachino, as once they stood by the Cross.

FENESTRATION COMPLETED

ON the opposite page are pictures of the new Sanctuary windows which were promised in Spring COWLEY. Saint Mary and Saint John stand at either side of the High Altar as once they stood by the Cross of our Saviour.

There is an additional appropriateness in their position, as the Monastery Church is dedicated in honor of the Blessed Virgin; and the Community worshipping in the Monastery Church honors Saint John as its Patron Saint. The window in honor of Our Lady is given in memory of Grace Ross Franklin; that of Saint John in memory of Granville Whittlesey Williams.

No two windows, or groups of windows, in the Monastery Church are identical in feeling or color; each window was especially designed for its particular location. Despite this individuality, or perhaps because of it, since each was planned with its neighbors in mind, there is a glorious harmony of rich color in the Church. The two Sanctuary windows are deeper in tone than all the others, yet they complement them beautifully. They were planned to harmonize with the richness of the baldachino, with the result that the windows enhance the loveliness of the Altar, and vice versa.

Very different in feeling is the charming little window of Saint Jean Baptiste Vianney, patron Saint of parish priests, which has been placed in the "squint" near the Confessional. A picture of it appears on the following page. This window recalls the traditional friendship of the Society of Saint John the Evangelist and their brethren of the parochial clergy.

Saint Jean was born during the troubled days of the French Revolution. He early felt a vocation to the Priesthood, but was beset with many difficulties during his preparation. After conquering many seemingly insuperable obstacles, he was ordained priest, and then sent to the little village of Ars, a bleak little spot which wanted nothing of him or of his Faith.

He converted his village by his life of heroic sanctity, and before his death people were coming from all over the world to receive the Sacrament of Penance at his hands. Appropriately, our window shows our Saint counselling a young penitent. Above, a line of persons waiting to make their confessions is shown. Near at hand is a sketch of the confessional.

The design has been kept light and brilliant, in recognition of the window's position in secondary light. A careful use of rough-textured glass has resulted in more light coming through the new window than was formerly admitted through the old window of plain glass.

Courtesy Connick Associates

PATRON SAINT OF PARISH PRIESTS

The Cure d'Ars, Saint Jean Baptiste Vianney, now has an honored place in the Monastery Church, near the Confessional.

FATHER CARY, S.S.J.E.

As remembered by PAUL WILFRID JENNER

Of your charity pray for the repose of the soul of Father Lucius Cary, S.S.J.E., who fell asleep in the Lord on January 8, 1950, in the forty-seventh year of his religious profession.

OPPOSITE the Lower Library in the Guest House at Oxford was Father Cary's study. Sometimes I had to come with a message or a query to him there, and would find him sitting at a table piled high with books and papers, and a tightly filled book-case behind him. I knew him as an accepted authority on the legal implications of the religious life, as he had written "Called of God", and had been one of those who collaborated to make the "Directory of the Religious Life" in which its technical terms are defined.

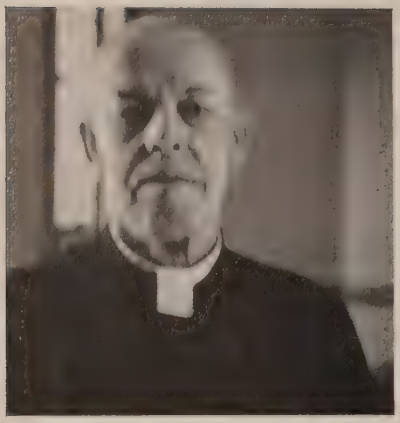
He was devoted to the Sisters of the Love of God, who had their Convent "Fairacres" about ten minutes walk from Marston Street. Nearly every morning he celebrated Mass for them, except when he was at their branch house in Sussex. (Actually these Sisters should be called "nuns", as they kept enclosure strictly, and devoted themselves to the good work of reciting the daily offices, praying, meditating and striving to perform every action for the greater glory of God.)

Often did I see Father Cary setting off to their Convent about half-past six in the morning. He came down the Guests Cloister to the Church, through Saint John's Grotto, out into Iffley Road. He was tall and stout, but he walked forward with an assured deliberation. His black shovel hat, rosy broad face, long black cloak, his hand clutching an ash stick had an impressive distinction.

Even on the cold dark mornings of the winter black-out of the War, he would still trudge to Fairacres. Dressed as usual, but with an electric torch in his free hand, illuminating a three-foot circle in front of him. He used an umbrella when it rained, no weather conditions stopping him except deep snow.

With his smiling face and blue eyes he was always the perfection of courtesy. He had an enormous collection of humorous ecclesiastical stories with which he would entertain those with him at second table Supper on talking days in the Refectory.

May he rest in peace.



Courtesy, Paul

SENIOR LAY BROTHER
OF THE SOCIETY

Of your charity pray for the soul of Brother Arthur, S.S.J.E., who fell asleep in the Lord on January 29, 1950, in the seventy-sixth year of his age and the forty-sixth year of his religious profession.

BROTHER ARTHUR, S.S.J.E.

From the COWLEY EVANGELIST

BROTHER Arthur came to the Society from Bristol, where he learned the Faith at Saint Simon's, under Father Birkmyre, in days when Protestant opposition was strong and often violent. He was the last of the older generation of Lay Brothers, who were trained in their own Novitiate and had their special Rule of Life. All candidates for admission are now trained in one Novitiate, and both priests and laymen keep the same Rule.

The Brother went out to the Indian Mission and was professed there in 1904. Apart from four furloughs he worked there for forty-two years until he returned to England in the spring of 1944 to end his days in quiet retirement at the Mother House. Most of his time was spent in the Poona Mission, with two brief periods in Bombay. During the latter part of the time he was housekeeper at the Mission House, and looked after the domestic staff.

He had a widespread company of Indian friends whom he visited regularly, taking a kindly interest in their children. He was a diligent visitor at the outpatients' department of the dispensary, being ready to lend a hand with dressings and bandaging. For many years he helped with the catering on the Evangelist tours, took care of the camp equipment and manipulated the magic lantern for the preachers.

On one such tour in the Konkan, where water is often bad, he contracted guinea worm infection and was laid up for weeks with the disease. He also accompanied the preaching party on their weekly visits to the nearer villages, either riding in the tonga or

cycling to the destination. This work probably gave him a more intimate knowledge of village life and the methods of the Indian workers in the presentation of the Gospel message than most of the Fathers who were tied down by the superintendence of the Institutions.

He was much handicapped by deafness brought about by large doses of quinine, to ward off malaria in earlier years; but wherever he went he made friends and carried on a lay ministry according to his abilities. His loyalty to the Society and affection for its members was always in evidence, even though his deafness barred him from a good deal of its social life.

After his return from India, the Brother settled down contentedly to a retired and restricted life. For some years his heart had showed signs of weakness, and his strength was beginning to fail. He served Mass for the last time on the Feast of the Epiphany in the Infirmary Oratory at the Mission House. After this he was confined to his own room, and steadfastly set his face to prepare for the end, which he knew to be near at hand, with a quiet dignity and cheerful contentment that were an inspiration and help to all who had the care of him. He retained his faculties to the last, and was most anxious to avoid giving any trouble to others.

A week before he died he asked to be given Holy Unction, and received the Sacrament with great faith and devotion. He received Communion the day before he died, and himself asked that the commendatory prayers might be said that same evening, listening attentively to them with his trumpet in his ear, till he became tired. Death had no terrors for him, and he waited it with serene faith and cheerfulness, showing to the end the same simplicity of faith by which he had lived. Next morning about eight, he smiled a farewell, and so passed to his rest, leaving behind a fragrant memory of a life of simple faith and sincere trust in God. May he rest in peace.

"IT TAKES SO LITTLE FLOUR"*

"It takes so little flour to make an Altar Bread",
It takes so little prayer to save a soul,
It only needs a plea for faith when faith has gone,
It only takes the touch of God to heal.
A minute on one's knees can transform hate,
A second by the Cross will summon love.
God's mercy on me for the hours I throw away,
For hours of dreaming when I might have prayed!

—*Katherine Morgan Terry*

* From "The Ideal of Reparation" by Raoul Plus, S. J

GLIMPSES FROM SOUTH AFRICA

by FATHER RUMSEY, S.S.J.E.

Those who enjoyed Father Rumsey's article in Christmas COWLEY will welcome these more intimate glimpses into Mission Life in South Africa.

I EVENSONG *PLUS*

ARRIVING just before three o'clock at the School-Chapel in the "Bantu Location" I was confronted with requests for six baptisms, the details of which had been carefully set down by the young Teacher on the blue forms prescribed for the purpose.

The first was the child of a girl who was not the wife of the alleged father, nor was the latter the son of his supposed mother; yet the last-mentioned (herself unmarried) insisted on referring to the mother of the child as her daughter-in-law. People often think that way and talk accordingly. This woman liked to speak of herself not only as the mother (which she was not) of the son of the man she was living with, but also as the mother-in-law of the girl whom that son had taken but not yet married, and the grandmother of their child. There seemed little or no prospect of the child being brought up as the Prayer Book requires, so my decision was to postpone the baptism till the position improved.

The same self-styled "mother-in-law" brought an allegedly adopted infant of three, but produced no evidence of adoption, nor could she give the name of the child's mother though the latter was said to be living close by; that case also was held over pending an interview with the mother. Then came the child of the unmarried daughter of the faithful old Headman's unmarried sister-in-law. The fourth was a child born soon after the marriage, at the Magistrate's Office, of a couple who now wanted their child baptized and their marriage blessed. Fortunately they had their marriage certificate without which the latter could not well be done. Then came the child of a lapsed Christian whose wife had remained faithful. And, lastly, came a case free of complications, the recently born child of one of the married preachers.

It took forty minutes to arrive at the facts of each of these six cases; meanwhile the congregation had long assembled and was no doubt listening-in with great interest to all the investigations going on in the same room, and (who knows) perhaps even mentally betting on the success of each applicant.

Evensong, taken by the preachers, then began, and went on with so much vocal energy that the hearing of the Confessions, at the back of the room, of some of the parents of the babies awaiting baptism, was no easy task. But the conclusion of it luckily synchronized with the end of the second lesson, which is the proper time for the baptisms and seemed to me to be the right time also for all the other things that had to be done.

First there came the blessing of some beautiful wooden candlesticks and alms dishes and a processional cross, all of which were the handiwork and the gift of one of the Church wardens of Cape Town Cathedral and one of his colleagues there. This, of course, was preceded by a talk of explanation, and followed by an instruction on what was coming next — the Church's blessing of a civil marriage. When the latter had been duly done there came the Churching of the four mothers whose babies were to be baptized. Then the people (there were eighty present) formed themslves into a large semi-circle for the baptisms; meanwhile two little servers, one on each side of the priest, held lighted candles in the beautiful new wooden candlesticks that had just been blessed, and the young Teacher stood by with the newly blessed processional cross.

The babies were all quiet, though in the case of one of them the mishap occurred which dear Father Ley used to dread so much that he always wore the shabbies stole that he could find; another was brought up by a drunken grandmother, who, in loud and hoarse tones, announced the name several times as "Effalaheem" (which fortunately I knew to be meant for Ephraim); and another, beautifully dressed for the occasion, its eyes open and peacefully smiling, played with my face all the time with both its little hands.

Evensong was then resumed with a talk on forthcoming events; and on its conclusion there was a Confirmation class to be held consisting of two children and four men.

Naturally these proceedings took some time, but rather longer than they need have done, for, while admittedly I talked a number of times, the precentor seemed to be in competition with me with the number of his hymns, which he tried his best to tuck in on each occasion of change from one event to the next. Actually we were at it nearly three hours; and then I went with the young Teacher to his house to pray for his younger child whose serious sickness I knew had been on his mind during these proceedings in which he had taken so useful a part.

For the benefit of the workers at the hotels, Evensong was repeated at half past eight, in the parish church of the little town, when forty Africans attended. Communion was given at the end of the service to six of the men whose work precludes them from going to Church in the morning. Again the precentor seemed determined not to be outdone; but this time his was an easy win.

II PIGS AND PEOPLE

IN the valley below the Wantage Sisters Homes in the Transvaal there is a well-watered farm with flourishing mealie lands, quantities of well-fed Afrikander cattle, and a magnificent herd of Friezeland milking cows that would have rejoiced the heart of Father Ley.

And the pigsties! Long and spacious structures, most beautifully thatched, one would give, in exchange for any one of these, our pondokkie church in the Native Location at W. near Cape Town. Even the pigs themselves acquire some of the dignity of their palatial surroundings — immense porkers sleeping about the place in groups, with unmistakable looks of superiority on their faces; are they not European pigs — a different order of creation from those despicable creatures in Kaffirland that suffer themselves to be chased about on the open veld, and their ears bitten off, by those equally despicable kaffir dogs; and have not these got running water through their residences? And yet, at that W., for upwards of one hundred Native families, there is only one place, and that far off, where water can be got.

But be it said that the Native labourers on this farm are far better housed than many of their fellows on other farms; and, though there is a farm bell, which seems to vie with that of the Sisters' Chapel in the number of times it rings in the day, one of these Native farm labourers calls his companions punctually at four a.m., with a voice powerful and rich in tone, that resounds most wonderfully from side to side of the valley. One hopes he gets for this a special addition to his wage.

FELLOWSHIP NEWS

ON May 6, our Patronal Festival, it was gratifying to have so many members of the Fellowship present at the Sung Mass in the Monastery Church. Afterwards members of the Fellowship and the Community met in the Fellowship Room for the coffee hour.

In June the North Shore Branch met at the home of Mr and Mrs Warren O. Sheldon of Rowley, after a memorial service for the late Father Percy E. Johnson in Saint John's Church in Saugus, Massachusetts, where several Fellowship members are communicants. An excellent report of the year's activities was given. Mr Sheldon was reappointed Director; Mr John H. Hardy, Jr, of Rowley was appointed Secretary-Treasurer. Mr and Mrs Arthur R. Riddell and Mr and Mrs Joseph H. Hardy, Jr, were admitted into the Fellowship. Mrs Sheldon and Mrs Hardy were hostesses. The offering was sent to the Father Superior.

On Sunday morning, June 4, the Warden-General preached at Saint Peter's Church, Ellicott City, Maryland. At four in the afternoon thirty-five persons were present at the annual business meeting held at the home of Mrs Carson Donaldson. After tea, the Father Superior, who was conducting a Retreat for the All Saints Sisters in Catonsville, gave an interesting talk about his coming visit to Japan. Sung vespers and Benediction in the Church followed. The excellent music by Saint Peter's Church choir was greatly appreciated. After the service the Warden-General appointed Mr Samuel T. Chambers of Baltimore as Director, and Mrs Howard Kendall Good of Baltimore as Secretary-Treasurer. The members passed a vote of thanks to their Chaplain, Father Botts (who was unfortunately out of the city at that time) for arranging the corporate communion on the Patronal Festival, and to Mr Elmer W. Barrett for acting as Director during the year. Mr J. A. M. Wilbur of Catonsville, Mrs James Craig and Mrs Carson Donaldson were admitted into the Fellowship. The offering was sent to Cambridge.

The Society is indeed most grateful for the continuing prayers and good works of the Fellowship. Offerings continue to come in from all points of the compass. We ask your prayers particularly for our work in the Far East. We do not know *how* our prayers are answered, but are certain that God uses them and our sacrifices for His glory.

FOR BROTHER EDWARD'S JUBILEE

by Sister Martha, O.S.A.

This Jubilee Tribute to our dear Brother Edward has only just come to the Father Editors' attention. Despite the fact it was written especially for that happy occasion, it will have a timeless interest for all who know and love our dear Brother.

HOW BROTHER EDWARD HAD HIS SAY
UPON A MEMORABLE DAY
IS HERE SET DOWN THAT YOU MAY READ
OF HIS MOST WISE AND COURTEOUS DEED

WHEN Brother went to England, he
Upon the ship did Sisters see,
And sad he felt to watch how they
So little ate from day to day.
'Twas not discomfort caused by motion
Of tossing ship upon the ocean
That caused them daily to abstain
The Brother felt; it seemed quite plain
'Twas only scrupulosity,
What may at times extended be
Beyond what holy common sense
Would ask of us; the Brother thence
Rose from his place without delay
And to the Sisters made his way.

II

The Sisters as one body rose
And curtsied low; they all supposed
That some renowned Archbishop's See
Was his; 'twas plain as plain could be.
Breathless they hung on every word
He said, and this was what they heard.

III

For Brother Edward played his part;
"Now, Sisters of the Sacred Heart,
Or by whatever name you're called,
I must confess I am appalled
To see how slightly you partake
Of this good food. For your health's sake
It is indeed my earnest wish
You'll not refuse a single dish;
But of it you'll eat heartily
And also very thankfully.
Quite sure am I your convent fare
With this by no means can compare."

IV

The Sisters showed their gratitude
By words of thanks. They ate the food
Before them set, for pleased were they
The Bishop's orders to obey.

V

The Brother wrote of this, you know,
In a long letter years ago.
And, if I do remember right
'Twas read aloud one "Thursday Night".

(Written for Brother Edward's Silver Jubilee, August 13, 1947)

BOOK NOTES

Books reviewed in COWLEY may be ordered through the Secretary of Publications, 980 Memorial Drive, Cambridge 38, Massachusetts.

THE IMITATION OF CHRIST, by Thomas a Kempis. The full text of the Autograph Manuscript of A.D. 1441 translated into modern English by Edgar Daplyn, F.R.S.L. Sheed & Ward, New York, 1950. Pages 184. Cloth, price, $2.00.

THIS reviewer has made the *Imitation* his major interest for fifty years. He is intimately acquainted with every English translation that has ever been issued, besides the many in Latin, French and other languages, totalling two thousand volumes. Yet he has never before read it straight through, as one would read a novel, and with the same fascinating delight, until this attractive edition came to hand.

The unique rendering here presented is the product of a master, an English clergyman now deceased. It is seldom that a word appears that is not familiar to everyone. It is remarkable how he has in so many instances contributed to an understanding of the original by paraphrase and choice of words and phrases in current use. The Chapter headings are interesting: for "compunction" we see "heartfelt penitence", for "inordinate affections" he has "uncontrolled feelings", for "prudence" the word "foresight", for "vain" the plainer "conceited". The chapters appear in their original lengths; several of them are very short.

The Preface might well have been omitted, and doubtless will be in future editions, as in the case of the famous Benham translation chosen for the "Harvard Classics". It is out of tune with the rest. The translator was not a bibliographer and should not have been persuaded to write a Preface. For example, Dean Stanhope was not a bishop; he did a praiseworthy service for his time and long after. The one complete edition of a Kempis' works is not Sommalius'. What of Pohl's most learned, more complete, and most recent seven volume edition?

However, this fine edition, with its splendid format, handy size, light weight, absence of distracting notes, will undoubtedly make new lovers for the greatest of the classics. For here, in the *Imitation* we find "the richest essence of the wisdom of all time is compressed."

— EDWARD EVERETT, S.S.J.E.

A CHOIRMASTER'S NOTEBOOK on Anglican Services and Liturgical Music, by Everett Titcomb, Mus. D. Schola Cantorum

Publications, Boston, 1950. Pages 31. Paper, price, $1.00; boards, $2.00.

ONE of our outstanding and best loved choirmasters and Church musicians here presents a practical distillation of a lifetime of teaching organists and choir directors. His object is not to establish a norm of Christian Worship; his aim is to help the organist and choirmaster of every sort of Anglican Church do a better job. To this end, various types of service are carefully described from the musician's standpoint, so that the newcomer at the organ bench will have a better understanding of what is expected.

. . . In no way is it intended to suggest that one type of usage is better than another; but differences do exist and a choirmaster has to face realities. He knows he must obey his Rector in such matters and he must also know what differing Rectors may want.

There is a careful little summary of the story of plainsong and its use; the chapter on the Holy Communion Service describes it both as when solemnly offered with full music and ceremonial, and as it is offered in simpler fashion. There are carefully written descriptions of Morning and Evening Prayer, the Litany (including directions for a Processional Litany) and the Penitential Office.

Most valuable is the chapter entitled *Various Solemnities, Traditions and Customs.* Here the author rightly describes the special observances of the Church Year in their fullest form, particularly those of Holy Week. Not all will need what Dr Titcomb has written here, but it is surely easier for the choirmaster to omit a described service, if need be, than to want an explanation of a special observance and not have it!

The bibliography of Recommended Reading and music for special services will be greatly appreciated. T. M.

ZWINGLI AND CRANMER ON THE EUCHARIST. (*Cranmer Dixit et Contradixit.*) The M. Dwight Johnson Memorial Lectureship in Church History, by the Rev'd Cyril C. Richardson, Th.D., D.D. Seabury-Western Theological Seminary, Evanston, Illinois, 1949. Pages 57. Paper, price, twenty-five cents.

THE atomic age has made us familiar with the "chain reaction" characteristic of nuclear fission and the splitting of the atom. By a figure of speech we may describe this booklet, by the eminent scholar of Union Theological Seminary in New York, as the latest in the chain of reactions to the impact of "The Shape of the Liturgy" by Dom Gregory Dix, O.S.B.

In 1946 G. B. Timms replied to Don Gregory in a paper read before the Alcuin Club of London, and published by them, entitled "Dixit Cranmer". To this Dom Gregory made rebuttal in two issues of *The Church Quarterly Review* (1948) in articles entitled "Dixit Cranmer et non Timuit". The latest phase of the discussion has now shifted to this side of the Atlantic, with Dr Richardson's essay.

All these reactions concern of course only the controversial sixteenth and last chapter of "The Shape", centering on Cranmer's eucharistic views. Liturgical specialists, and many clergy, will regard all this material as required reading, and will form their own conclusions after careful study. But the issues are so fundamental that others will certainly want to be let in on the discussion. For them we shall outline briefly the main steps of the controversy.

1. Dom Gregory had said (p. 656) that after careful examination he was "quite unable to distinguish the substance of his (Cranmer's) doctrine from that of Zwingli", yet he then points out that "Anglicanism as such has never been Zwinglian in doctrine" (p. 670).

2. Timms agrees with the latter statement but takes issue with the former on the ground that Dom Gregory has failed to understand the Reformers' concept of "faith". For the good monk it means "believing with confidence in the merits of Christ", so that faith becomes something merely "mental and psychological". But Timms points out that for the Reformers faith is a gift of God and not initiated by man, although calling forth from man a total response. It is "an unconditional surrender to the Saviour, which results in mystic union with Him and is itself a work of grace in the soul" (p. 11). He then described Cranmer as a "dynamic receptionist" showing close affinities to Calvin and Bucer in his eucharistic theology (p. 25).

3. Dr Richardson commends Timms for his interpretation of "faith" but feels that Dom Gregory's later rebuttal has been largely effective, since Timms' arguments on other counts are none too clear or convincing, and he has not come to grips with the main issues. These Dr Richardson presents as follows:

Zwingli's doctrine of the eucharist rests on two pre-suppositions. One is theological and concerns faith, which for him was "an act of the Holy Spirit, whereby man is grasped by God and restored from despair to the transcendent realm of forgiveness and hope" (p. 8). The other is philosophical and linked with the Nominalist

position to which he adheres, as against Realism. This resulted in a fundamental *cleavage between spirit and body, between God and the physical world,* in all his thought, as indeed with Descartes and the Protestant tradition generally. Hence Zwingli denied (a) that the Christian can or need participate in the substance of the risen body of Christ, and (b) that the Holy can be mediated by sensible forms, such as bread and wine.

Dr Richardson believes that Cranmer shared essentially this view to both "Christ is present (in the Eucharist) by His Divine nature, with His grace and goodness, with all the benefits that derive from His Passion; but to neither author is He present substantially by His risen humanity either in the elements or in the believer" (p. 28). "The elements are reminders of a past redemption, not vehicles of a present grace" (p. 19). Why, then, did Cranmer value the Eucharist so much more highly than did Zwingli? Why did Cranmer want it daily, whereas Zwingli was content with a quarterly communion? How do the two men differ?

The writer brings to light two elements involved here, neither of which are mentioned by the other authors. First, he finds that Cranmer lays special stress on the Sacraments as "instruments" which God uses to work by. In this sense they are "effectual signs of grace", which Zwingli would never have allowed. Cranmer uses the same reasoning with regard to bread and wine as he does with water in baptism and the spoken word in preaching.

Second, he finds a major contradiction in Cranmer's thought of which he himself seems to have been unaware. (Hence the "contradixit" of the title.) Cranmer speaks often of the Christian's incorporation into Christ, so that He is "our very head, and we his members, and flesh of his flesh and bone of his bones, having him dwelling in us and we in him" (p. 37, quoting Cranmer's "Defense" 306). But he confines this idea entirely to the Incarnation and never extends it to the Eucharist, as does Catholic theology. Here he differs not only from Luther (consubstantiation) but also from Bucer and Calvin, who at least allow that the Body and Blood of Christ are substantially given, although they are not essentially related to the elements. (Richardson of course denies Timms' description of Cranmer as a 'dynamic receptionist'.)

Cranmer's failure to have seen how illogical he was in not carrying through his Nominalism to the question of the Incarnation was probably due, as the writer suggests, to the fact that the Eucharist, and not the Incarnation, was the storm-center of controversy at that

time. Because of the excessive passion for reform of abuses Cranmer went "all out" on the Eucharist, while not bothering to see that the logical application of his views would have forced him to deny also the hypostatic or substantial union of the Incarnation and reduce it to merely a moral or spiritual union. In other words, Cranmer remained a Catholic on the Incarnation while becoming largely Zwinglian on the Eucharist.

Despite this basic weakness in Cranmer's theology, which inevitably is reflected in our Anglican liturgies, Dr Richardson is careful to state that "what the Church intends, and not what Cranmer intended, is the construction to be put upon it" (p. 1). And of course the English Church never officially adopted (much less understood!) all of Cranmer's views. Still, only as we unearth Cranmer's meaning can we understand our liturgies and in turn be able intelligently to remedy their defects — a vital task of the future.

The Church is deeply indebted to Dr Richardson for a signal masterpiece of theological analysis. It is not only lucid but convincing, and most noteworthy perhaps for the mature qualities of balance and perspective. It is an admirable corrective supplement to the last chapter of Dom Gregory's monumental work, while in no way detracting from the massive learning and soundness of all his earlier chapters. Moreover, it is an effective counter to the clever use recently made of Dom Gregory's last chapter by a Roman scholar, to ridicule the Anglican liturgies. ("The First of the Puritans and the Book of Common Prayer" by Paul R. Rust, O.M.I., Bruce Publishing Company, 1949.) All this is only to say that while Dom Gregory is certainly a first-rate liturgist, as a theologian on the Reformation he is not so first-rate as Dr Richardson. But after all, one man simply cannot be everything!

JOHN R. RAMSEY

THE PROVINCE OF THE PACIFIC, by Louis Childs Sanford. Church Historical Society, Philadelphia, 1949. Pages xiii, 187. Cloth, price, $3.00.

HOW Father Otis would have rejoiced in this book! The Province of the Pacific was very dear to our Father's heart, and on several occasions he was privileged to represent the Diocese of California at the annual meetings of the Synod.

The first chapter, *Provinces: Ancient and Modern,* written by Bishop Parsons, the retired Bishop of California, is a brief survey of the idea of the Province as it has existed in many parts of the

Church through the ages. Particularly interesting are the comparisons between the Provincial system elsewhere in Christendom, and the Provincial system as it exists in the Anglican Communion today.

Chapter Two, *The Provincial System is introduced into the American Episcopal Church,* is likewise of general interest. Our first Presiding Bishop in this country, William White of Pennsylvania, first suggested a workable provincial system for the Church in this country long before he was raised to the Episcopate. Through the years the question was thoroughly agitated from various standpoints. It is interesting to note that the Church in the Confederate States during the Civil War provided for a proper provincial system. After the termination of the War Between the States, Southern sentiment may have helped develop the idea of the Province as a working unit within the National Church. However

> . . . The provincial system which we now have is the direct consequence, not of agitation in General Convention, but of the wisdom and foresight of our missionary executives.

Chapter Three, *The Missionary Council,* tells the story of the development of the Province of today from the Missionary Councils of the past. The rest of the book is devoted to the Province of the Pacific, and is carefully indexed. Bishop Sanford's last gift to the Church is a very worthy one indeed. He died on July 30, 1948, just a few days after mailing the manuscript of this book to the publishers.

E. H. M.

JESUS AND I, by Jean Plaquavent, translated by Emma Craufurd, illustrations by Mary Taylor. Sheed & Ward, New York, 1950. Pages 92. Cloth, price, $1.75.

A FRENCH priest who understands children has written a child's *Imitation of Christ.* This beautiful piece of bookmaking is intended for reading aloud to the child at bedtime. Or the child who can read easily may prefer to read it for himself. The book should be valuable as leading the little child to think of our Lord as his most dear friend and Saviour. Perhaps the book is best summed up by its epilogue:

> This is really a book of beginnings of conversations you might have with Jesus. None of them says all the things you will want to talk to him about, or all the things he will want to say to you. They are just meant to start you off. You will find it is quite easy to go on telling him about all sorts of things, and that he is always ready to listen, any time at all.

It is intended for the child of today.

A. S. H.

IN THE READER'S PULPIT

For many centuries the reading of books during meals has been a feature of monastic observance. Here is a picture of Father Johnson, beloved Senior Father of the American Congregation, sitting in the Reader's place in the Refectory in Cambridge.

COMMUNITY CHRONICLE

OUR heartiest congratulations to our good friends and fellow-Religious, the Brothers of Saint Barnabas, on the fiftieth anniversary of Saint Barnabas' Free Home, Gibsonia, Pennsylvania. For many years the Brothers have been serving Christ in the person of convalescent and incurable men and boys. On June 11, Saint Barnabas' Day, the Brothers' Diocesan, Bishop Pardue of Pittsburgh joined with Canon Bernard Iddings Bell of Chicago in leading a gathering of more than two thousand Churchmen at Gibsonia in giving thanks to God for the heroic service of the Brother Founder, Gouverneur Hance, and his comrades in their work of mercy. With the passing of the years the Brothers have opened a second Saint Barnabas' Home at Northeast, Pennsylvania, in the Diocese of Erie. The anniversary celebration rated a two-column story in the June 19 issue of *Time*.

Sunday, July 2, the Feast of the Visitation of the Blessed Virgin Mary, was a day of great rejoicing in our Congregation, for it saw the ordination of the Reverend Brother Herbert Francis Hanlon, S.S.J.E., to the Sacred Priesthood. Father Hanlon is the first Father of the Society to be ordained by two members of the Society. Bishop Viall, S.S.J.E., Suffragan Bishop of Tokyo, ordained him to the Diaconate last summer; this summer Bishop Burton, S.S.J.E., Lord Bishop of Nassau, raised him to the Priesthood, acting for the

Bishop of Milwaukee, with the gracious permission of our own Diocesan, Bishop Nash of Massachusetts. The Father was originally a member of Christ Church, Cambridge, Massachusetts. Our readers will recall that the Monastery is located in Christ Church Parish. Father Dale presented the Candidate; Father Williams, Superior of the American Congregation, preached the sermon. Father Maddux was Assistant Priest; Father McDonald, Deacon; our good friend and Associate, the Reverend Perry Marshall, was Subdeacon; Father Pedersen and Father Thomas were Masters of Ceremonies. Brother James of our Canadian Congregation was Mitre Bearer; Brother Joseph, Crozier Bearer. Mr Paul Wilfrid Jenner was Candle Bearer; Mr William Rowell, Book Bearer. Present in the Sanctuary, and joining in the Laying on of Hands was Archdeacon Brooks of Nassau, who was himself consecrated Bishop of Honduras on July 22.

Father Hanlon said his First Mass on Monday, July 3, at the Mission Church in Boston. On the following Thursday evening he was tendered a reception by the Fellowship of Saint John. Father addressed the gathering on the work in the Aroostook Missions. This was followed by Benediction of the Blessed Sacrament. The offering at the service was given to Father Hanlon for his work in Maine.

Once again we are most grateful to all our Oblates, Associates, Fellowship Members and other friends for their offerings on our Patronal Festival. The day was a very happy one for us all. Mr Titcomb was Guest of Honor at the Father's Reception, and gave us some very interesting readings from his Memoirs, some of which we hope to publish in Autumn COWLEY. Next All Saints' Day marks the forty-fifth anniversary of Mr Titcomb at Saint John's Church. Copies of Autumn COWLEY may be ordered in advance by addressing The Secretary of Publications, 980 Memorial Drive, Cambridge 38, Massachusetts.

Father Williams conducted the Annual Retreat of the American Congregation, basing his addresses on the Titles of Christ. The Annual Chapter followed the Retreat. At this time it was regretfully decided to withdraw from the Aroostook Missions. With the entering into life of our beloved Father Forbes we have not enough Fathers to staff the Missions properly and carry on our own Life and Work at the Mother House and elsewhere. Father Gross and Father Hanlon have been carrying on in the face of great difficulty a work which can now best be done by parochial clergy. We are most grateful to the Bishop of Maine for his unfailing good-

ness to us; the clergy and people of the Diocese have been kindness itself to us; it is with great regret that we leave our loyal Church people in the Missions who have stood by us so splendidly.

Father Gross will be stationed at the Monastery, where his voice will be a great help in the Choir; Father Hanlon will be at the Mission House in Boston. As this issue of COWLEY goes to press, the exact date for closing Saint Luke's Mission House has not yet been set, but we understand that it will be before the end of 1950.

It has been a great happiness to welcome Father Takeda and Brother James to the Mother House in Cambridge. Father Takeda is on a year's leave of absence from Saint Paul's University, Tokyo, where he is Chaplain. Brother James is a member of our Canadian Congregation who is spiritual lend-lease to us. He is laboring valiantly in the Monastery Laundry, helping to keep that part of the work at the Monastery in smooth working order. Father Takeda has been helping at our many Altars, and also doing some preaching.

In July Father Superior and Father Nuki sailed for Japan, where Father Superior is making a Visitation of the Society's Province of Nippon and its many works. This is the first Visitation since 1939 by a Superior of the Congregation.

Father Superior gave the Annual Retreat of the Province of Nippon at Oyama in July; he has a stiff program of preaching, Missions and Retreats before his return to Cambridge in mid-Autumn.

Distinguished visitors at the Monastery included Bishop Block of California, and Archdeacon Brooks, who was then Bishop-elect of Honduras. He has since been consecrated. We ask the prayers of our COWLEY family for God's blessing on the ministry of these two prelates who face difficult circumstances — California is now the fastest growing Diocese in the American Church, and the problem of keeping the ministrations of the Church abreast with the great increase in Church population is a very real one. For twenty years the Fathers and Brothers of our Congregation were privileged to serve the Church of the Advent of Christ the King and Saint Cyprian's Church in San Francisco. Bishop Brooks is likewise facing a great missionary challenge in Honduras, where there are many scattered Anglicans of West Indian descent.

Bishop Conkling, our Episcopal Visitor, came to us late in May, and as always he brought us a great blessing. The Visitor is the guardian of the written law of the Religious Community, and as such, his position is most important for the welfare of the Society. We owe much to our Episcopal Visitors, past and present.

Brother David Anthony made his First Vows on Saint Peter's Day, and Brother Joseph renewed his vows at the same service. Brother Joseph is a Postulant for Holy Orders in the Diocese of Erie; Brother David Anthony in the Diocese of Western Massachusetts. Brother Joseph will continue to be stationed at the Mother House where he is our faithful Sacristan, and will pursue his studies privately; Brother David Anthony will be stationed at Saint Francis' Church, Chicago. In addition to helping at Saint Francis', he will also take some courses at Seabury-Western.

On Saint Margaret's Day, most of the brethren went to South Duxbury to help our friends, the Sisters of Saint Margaret, celebrate their patronal festival. In the morning there was Solemn High Mass, followed by Procession of the Host and Benediction. In the late afternoon there was Solemn Vespers. Five days later, on the feast of Good Saint Anne, July 26, we helped the Sisters of Saint Anne celebrate their patronal festival. Part of the family motored to Saint Agnes' House, Rockport, the summer home of the Sisters from Saint Anne's House, Boston. The rest of the brethren went to Saint Anne's Convent, Arlington Heights. There we joined in offering a Solemn High Mass at the outdoor Altar in the garden. In the afternoon there was Solemn Vespers and Benediction.

Several of our Fathers have been acting as Chaplains to various Religious Houses during the Summer — Father Dale and Father McDonald at Saint Margaret's Convent, South Duxbury, Massachusetts; Father Thomas at the Convent of Saint John Baptist, Ralston, New Jersey; Father Everett at All Saints' Convent, Orange Grove, Maryland; Father Keller, our Resident Oblate, at Saint Margaret's House, New Hartford, New York.

Father Smith has been acting as Priest-in-Charge at Saint Francis' Church, Chicago, during the Summer months. In the Autumn he will return to his work as Deputy Assistant Superior at the Mother House, and Father Banner, Assistant Superior of the Congregation, will go to Saint Francis' as Vicar for the Winter, assisted by Father Gibbs and Brother David Anthony.

Father Humphreys spent August assisting Father Pedersen at the Mission House in Boston; Brother David Anthony spent July and August in the Aroostook Missions, helping Father Gross and Father Hanlon.

Father Palmer has been in charge of the Novitiate during Father Superior's absence in Japan. In addition to outside activities, he has also been helping Father Takeda and Brother Joseph with advanced studies.

Father Maddux was privileged to say Mass in Saint Paul's Church, Brooklyn, New York, on the second Sunday in August. For several years the Fathers of our Congregation were privileged to serve this beautiful Church, which is one of the loveliest parish churches in this country. Saint Paul's Parish has contributed many vocations to the Priesthood and to the Religious Life. The Reverend Dr Gregory Mabry is the present pastor.

Father Maddux is wearing a hunted look these days as work on the Missal is being pushed to completion. He hopes to make the Missal his Christmas Present to the Church; but in view of world conditions he dare not make a definite promise as yet — only a few slips of the type could work havoc! Meanwhile the cycle of prayer for God's blessing on the work of producing the Missal continues. Every Thursday at nine in the Monastery Church the Holy Sacrifice is offered for God's blessing on the work, and all over the world in churches, homes, and Religious Houses men and women are helping in the work. So great a project must be upheld by the energy of many prayers.

A most appreciated gift to the Monastery Church in Cambridge are the handsome new Altar Rails, which have been placed before the entrance to the Choir, and before the Lady Altar. These are memorials to two devoted members of the Mission Church of Saint John the Evangelist, Boston: Mrs Mary LeBuff and her son, Mr Charles LeBuff, who was for many years a devoted member of Saint Vincent's Guild at the Mission Church.

Increasing use of the Guest House for Retreat means that we need a good supply of sheets, pillow-cases and bath towels. We do not want our friends to strip their own linen closets but we would be grateful for donations of these items.

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"HURT FEELINGS," by Miss Ruth M. Gordon, first appeared as an article in COWLEY, and was reprinted as a pamphlet by popular demand. Deals with a problem which troubles most people one way or another.
Single copies 10¢
Per dozen $1.00

THE SPIRITUAL EXERCISES OF SAINT IGNATIUS LOYOLA, translated by Father Longridge, S.S.J.E., is once more in print. Invaluable for Retreat Conductors.
Cloth, pages 351 $4.00

THE PRIVATE DEVOTIONS OF LANCELOT ANDREWS, translated from the Greek and arranged anew by Newman. This great Anglo-Catholic devotional classic has been republished by the Abingdon-Cokesbury Press.
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SAINT AUGUSTINE'S PRAYER BOOK, issued by Holy Cross Press, is a most useful and attractive devotional manual. Cloth, pages 367 $1.70

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